THE RELIGIOUS INSTRUCTION OF CHILDREN RECOMMENDED.

By the Rev. *JAMES STONHOUSE*, M. D.
Formerly of St. John's College, Oxford,
Rector of Great and Little Cheverel, Wiltshire.

Of all *the Men we meet with, nine Parts of ten are* what *they are, good or evil, uſeful or not, by their* Education. *It is* that, *which makes the* great Difference *in Mankind. The little, or almoſt inſenſible* Impreſſions *on our tender* Infancies *have very important, and laſting* Conſequences.

Locke on Education.

Delightful Taſk! to rear the tender Thought,
To teach the young Idea how to ſhoot,
And pour the freſh Inſtruction *o'er the Mind.*

Thomson's Seaſons.

The THIRD EDITION.

LONDON:
Printed for John, Francis, and Charles Rivington, at N° 62, *Paul's Church-yard*:—And to be had likewiſe of the Bookſellers in the Country on the ſhorteſt Notice.

[Price Four-pence ſingle, and One Pound Eight Shillings an Hundred to ſuch charitable Perſons as are diſpoſed to buy a Number to give away.]

BRITISH MUSEUM

PREFACE.

THE too general Neglect of the religious Inſtruction of Children, ought to engage the ſerious Concern of Parents; and indeed of all others, who wiſh well to the Happineſs of the riſing Generation, and the true Intereſt of Society: For unleſs Children are carefully brought up in the Principles of the Chriſtian Religion, they will be greatly deficient in their Duty to GOD, Themſelves, and their Neighbour. — The Chriſtian Religion reaches the Heart, diſcovers its Corruption, ſhews the Neceſſity of its being cleanſed from its Defilements, and formed anew after the divine Image: It points out the Means of correcting the Diſorders of our fallen Nature, and teaches the Way to obtain a bleſſed Immortality through a Redeemer.

While ſo many polite, and even (in Reſpect to this World) uſeful Accompliſhments, are carefully attended to in the Education of Children, how ſhall we account for the too prevailing Diſregard to Religion, which is the moſt important Part of it? Many modern Chriſtians have Reaſon to bluſh on comparing

the preſent relaxed *Mode of faſhionable Education with the daily and pious Labours of our* Forefathers, *and the exact Diſcipline which they maintained. They diligently inſtructed their Children in the Doctrines and Precepts of Chriſtianity*; well conſidering, *that* little was *to be expected from thoſe who were not properly brought up from their Infancy in the Knowledge and Practice of them.—Should not* this Conſideration *likewiſe animate all Inſtructors of Children to endeavour to form their Hearts and Lives on the Principles and Rules of the Goſpel of* CHRIST?—*Surely it ſhould: And then they may reaſonably hope, that the* Bleſſing of GOD *will attend their Endeavours.*

I could wiſh to recommend to thoſe, who are deſirous of ſetting about the religious Inſtruction of their Children in good Earneſt, the attentive and frequent Peruſal of Dr. Doddridge's *Treatiſe* ON THE EDUCATION OF CHILDREN*: *And I am the more ſolicitous to recommend it, as* there *they will find the Subject illuſtrated, and enforced on a Plan ſomewhat ſimilar to* this; *and, as I apprehend, it may be greatly beneficial both to* Parents *and* Children, *if it be not their own Fault.*

* This is not only a very uſeful, but very cheap Book; (Price 1s.) and may be had at RIVINGTON'S in St. *Paul's Church-yard*; or of the Country Bookſellers, as *moſt* of them ſend *weekly* for Books to their Correſpondents in *London*.

I readily

I readily allow, that there are many Parents and Guardians, Schoolmaſters and Miſtreſſes, who have no Need *of the Information contained in this little Tract; but it muſt be allowed, on the other Hand, that there are many who* have, *and to whom* (*I hope*) *it may be uſeful; eſpecially as it is written in a* plain *Style ſuitable to the Matter, and addreſſed perſonally. The* Soul *is of ineſtimable Worth; and our* ſpiritual *Intereſts are doubtleſs of much more Conſequence than our* temporal: *If therefore any Thing here ſuggeſted ſhould excite* in Parents, or others, *a greater Solicitude to promote the* eternal *Welfare of the Children committed to their Care; and be in any Degree inſtrumental in pointing out the* Manner *of doing it, the* Deſign *of this Publication will be fully anſwered: And it is* " my Heart's Deſire and Prayer" *that, in this Age of Levity and Diſſipation, it may conduce to ſo important an* End.

BRISTOL,
Oct. 25, 1774.

An Extract from a Sermon * *of the late Biſhop of Sodor and Man,* (*Dr.* Wilſon) *concerning the Method of educating Children, preached at the Yearly Meeting of the Children educated in the Charity Schools* in *and* about *the Cities of* London *and* Weſtminſter.

IT can never be an Objection againſt the Chriſtian Religion, that *all Men*, ſo ſoon as the Goſpel is preached to them, do not *ſee* the Truth, and *cloſe* with its moſt gracious Offers of Pardon and Happineſs: For, if Men are not *diſpoſed* to be ſerious; if they were *engaged* in ſinful Courſes; if they *ſhun* that Light, which would *ſhew* them to themſelves; and *deſpiſe* thoſe *Means* which GOD has ordained for their Converſion; it is no Wonder they do not, nay, it is impoſſible they ſhould, believe the Goſpel.---And this comes to paſs, not by any *fatal Decree of God*, but from an utter *Indiſpoſition* to hearken to the Truth, and to ſee their Intereſt in it: It is occaſioned alſo by a Cuſtom of acting againſt Reaſon and Conſcience;---by leading a Life contrary to Holineſs; by grieving the holy Spirit of GOD, by which they had been ſanctified; and making it their Choice not to ſee the Conſe-

* This is a very uſeful Sermon, and is printed in a Duodecimo Size, (Price 3 d. or 20 s. an Hundred) that well-diſpoſed Perſons might give them to poor Families.

Conſequence of a Life ſpent in Ignorance and Sin.---For this Reaſon it is, that *Children* are the moſt proper Subjects of an *Education* which regards another *Life*;—before they have been ſuffered to grow wild;—before their Souls ſhall have been *polluted*, their Senſes *depraved*, their Minds and Memories *corrupted*, by evil Principles, and evil Examples: For, when it is *thus* with them, we ſhall find it the hardeſt Thing in the World to perſuade them even to *hear* what we have to ſay on the Part of *Religion*.—Whereas *they*, who have the Happineſs of being reſtrained *betimes*, and trained up in the *Fear of God*, will "*hear* "and *receive* with Meekneſs the ingrafted "Word, which is able to ſave their "Souls."

It is a ſad Condition indeed to be miſerable without *knowing* it, and conſequently without any *Inclination* to look out for *Help*. But is not this the Caſe of the greateſt Part of Mankind? and ought not the *Cure* of the Malady to begin here? eſpecially with Reſpect to thoſe who are profeſſedly taken in Hand to be delivered from this State of *Blindneſs* and *Miſery*.---Should not this be the *firſt* and *great* Concern to plant the *Fear of* GOD in the Hearts of Children *betimes*; particularly by endeavouring to make them *ſee* and *feel* the *ſad State* they are in *without the Bleſſing of a Redeemer*:

Thus we ſhall lay a good Foundation for ſaving Knowledge. But, if *that* be neglected, the general Duties of the Chriſtian Religion may be taught without Effect: And they, who hear them, may live in a *formal* Profeſſion of Chriſtianity all their Days, and die in a Condition not better than that of Infidels.---In ſhort, there is no governing the *outward* without firſt governing the *inward* Man. "Out of the "*Heart*, ſaith our Saviour, proceed evil "Thoughts, Theſts, Fornications, Adul-"teries, falſe Witneſs, Blaſphemies," *Matt.* xv. 19.---Now in Proportion as we have the *Fear of the Lord* in us, there is more or leſs Room for any of theſe to enter.---May the bleſſed Spirit of GOD create *in ourſelves* and our *Children* clean Hearts, and implant in our Souls a Temper oppoſite to all theſe Enormities.

An Extract from Archbiſhop Tillotſon's *Six Sermons on Family Religion, and Education of Children, in Duodecimo*, Fourth Edition, Page* 123; *or Page* 531, *Sermon* 52, *Vol.* I. *of the Folio Edition.*

TO *all the Means* we uſe, ſays Archbiſhop TILLOTSON, we muſt add our conſtant and earneſt *Prayers to* GOD for our Children,

* Theſe Six valuable Sermons may be had in a Pocket Volume at RIVINGTON's, in *St. Paul's Churchyard*, Price 2s.

dren, that *his Grace* may take an *early* Poſſeſſion of them, that He would give them virtuous Inclinations, and towardly Diſpoſitions for Goodneſs, and that He would be pleaſed to accompany all our Endeavours to that End with his *powerful Aſſiſtance and Bleſſing*; without which *all* that we can do will be *ineffectual*: Parents may *plant*, and Miniſters may *water*, but it is GOD that muſt give *the Increaſe*.---Be often then on your Knees for your Children. Do not only teach them to pray *for themſelves*, but do *you* likewiſe, with great Fervour and Earneſtneſs, *commend them to God, and to the Power of his Grace*; which alone is able to ſanctify them. Apply yourſelves to *the Father of Lights, from whom cometh every good and perfect Gift:* Beg his holy Spirit, and aſk *divine* Knowledge and Wiſdom for them of Him, *who giveth liberally, and upbraideth not:* Beſeech Him to ſeaſon their tender Years with *his* Fear, *which is the Beginning of Wiſdom:* Pray for them, as *Abraham* did for *Iſhmael, O! that Iſhmael may live before Thee,* Gen. xvii. 18. or, in thy Sight and Favour, and not be caſt off.

THE

CONTENTS.

INTRODUCTION, - - - Page 13

SECTION I.

The Things in which Parents ought *more eſpecially* to inſtruct their Children.

The principal *Things only are here hinted at, as* Religion *takes in ſo large a Compaſs,* - - - - - - - - - 15

SECTION II.

The *Manner* in which Parents ought to inſtruct their Children.

Their Inſtructions *ſhould be plain and eaſy,* - - - - - - - - - - - 16
They ſhould be given mildly and cheerfully, 17
They ſhould be frequent and ſhort, - - 18

They

They ſhould be given with great Seriouſneſs, ſo as to ſhew that their own *Hearts are affected with what they teach their* Children, - - - Page 19
They ſhould be ſuited to the natural Temper *of their Children, which ought therefore to be carefully obſerved,* - 21
They ſhould be given with an humble Dependence on the Grace and Spirit of God, - - - - - - - - - - 22

SECTION III.

Motives to induce Parents to the religious Inſtruction of their Children.

There is great Reaſon to hope that it will be profitable to them, - - - - 23
It will be for the Comfort of their Parents, 26
It will tend to ſupport Piety *and* Virtue *in the World,* - - - - - - - 29
It will be the moſt likely Means *to promote the* Happineſs *of their Children in* this World *and the* next, - - 30

SECTION IV.

General Advice to Parents, and a ſhort Exhortation to Children.

Advice to Parents, *not to* neglect *the religious Inſtruction of their Children* - 33

And thankfully to accept *and* improve *whatever* Helps *they may have in it*, - - - - - - - - - - Page 35

Exhortation to Children, *to be* thankful *for the religious Inſtruction they receive, and carefully to* improve *it*, 37

Some Forms of PRAYER.

A Parent's Prayer for a Child, or Children, - - - - - - - - - - - - 42

A Prayer to be uſed by a Young *Perſon for his* [*or her*] *Parents; and for Wiſdom and Grace to improve their Inſtructions*, - - - - - - - - - 45

A Morning and Evening Prayer for a Child, - - - - - - - - - - 46

6 FE60

THE

THE RELIGIOUS INSTRUCTION OF CHILDREN RECOMMENDED.

THE religious Inſtruction of *Children* is of ſo much Importance to their Happineſs, and to the Support of Religion and good Order in the World, that it requires great Attention to *underſtand* its Nature and Extent, and greater Diligence and Reſolution to *practiſe* it. It is a Duty ſo ſhamefully neglected by *moſt* Parents, and ſo ill performed by *many*, *who make a Conſcience of it*, that there is Need of frequent Exhortation on this Head. It is therefore my Intention to ſuggeſt ſome *ſerious Advice* on this important Subject; and that it may have the more Weight, I would remind my Readers, that the Jews in the *Old*, and the Chriſtians in the *New* Teſtament, were

particularly commanded to inſtruct their Children.---In the *ſixth* Chapter of *Deuteronomy* *, it is expreſsly ſaid, "Theſe Words, "which I *command* thee this Day, ſhall be "in thy Heart; and thou ſhalt teach them "diligently unto thy Children, and thou "ſhalt talk of them, when thou ſitteſt in "thine Houſe, and when thou walkeſt by "the Way, and when thou lieſt down, and "when thou riſeſt up." And in the *ſixth* Chapter of the *Epheſians*, *the Apoſtle* had enjoined Parents to "bring up their Chil-"dren in the Nurture and Admonition of "the Lord." May *every Parent* well weigh theſe important Commands!

To render what I propoſe on this Subject more eaſily underſtood and remembered, I ſhall divide it into Sections.

SECTION I.

THE Things in which Parents ought *more eſpecially* to inſtruct their Children.

As

* In the fourth and fifth Verſes of the Sixth Chapter of *Deuteronomy*, *Moſes* had given the *Iſraelites* a *Summary of Religion*, as conſiſting in the *Belief* of one God, and a ſupreme *Love* to Him. He then commands them in the ſixth and ſeventh Verſes to keep theſe Words in their Hearts, to make them familiar to their Minds and the *Subject* of their frequent and ſerious *Reflections*, and alſo to *teach* them diligently to their *Children*, to take *every* Opportunity to inculcate on them the *Principles* of Religion, and to urge their *Practice* of its *Duties*.

As Religion *takes in ſo* large *a Compaſs*, I ſhall here hint only at the *principal* Things.

Children are to be early *inſtructed* in the *Nature* of their *Souls*, as diſtinct from their *Bodies*, and as poſſeſſing Powers and Capacities *ſuperior* to their *Bodies*; as *ſpiritual* Subſtances of unſpeakable Worth, and of an immoral Duration --- that the *Body* is to die, that the *Soul* is to live for ever, and to be happy in Heaven, or puniſhed in Hell.

They are to be *inſtructed* in the *Nature* of the great GOD, his Being, Perfections, and Providence; eſpecially his *Omniſcience*, his perfect *Knowledge* of all Things; his *Juſtice* in rendering to every Man according to his Works; his *Goodneſs* to all Mankind, and his *peculiar Favour* to *them* that *love* Him: I ſay they are to be *inſtructed* in theſe *Perfections* of GOD, as theſe are particularly adapted to *impreſs* the Minds of *Children*.

They are likewiſe to be taught the *Difference* between Good and Evil, Virtue and Vice; the reſpective *Nature* and Conſequences of *each*, both with Regard to *this* and a *future* Life: That, if they are *good*, they will, through the *Mercy* of GOD, and the Merits of CHRIST, be rewarded in Heaven; and that, if they are *bad*, they will be caſt into a Place of Miſery and Torment.

They

They are to be informed that *the Scriptures* are a Revelation from Heaven, given by the Inſpiration of the holy Spirit: And that they are *diligently* to be ſearched, as *no other* Writings contain "the Words of eter-"nal Life."

They are to be taught the *Doctrines* and *Ordinances* of CHRIST, as a divine *Teacher*, and his Love and Grace in dying for the Sins of Men, as a *Saviour*.

A general plain View of the *Scheme of Redemption by our Lord* JESUS CHRIST ſhould frequently be given them; and the *Duties*, which he requires of his Diſciples, ſhould be laid before them.

It is the Buſineſs of Parents to lead their Children to an high Eſteem for the *Word of* GOD and religious Ordinances, to a due Senſe of the Vanity of the World, and an earneſt Solicitude about the Salvation of their own Souls.

It will be proper and neceſſary to give them *frequent Views* of the Relations and Circumſtances in Life in which they are, or may be placed, and of thoſe *Duties* which, in Conſequence of *theſe*, are incumbent on them.

SECTION II.

THE Manner in which Parents ſhou'd inſtruct their Children, recommended to their Conſideration.

1. *Your* Inſtructions *ſhould be plain and eaſy.* You

You muſt teach them only plain Things, and in a familiar *Manner* *. You are frequently to make theſe Things the Subject of your common Diſcourſe with them, and ſpeak of them as plainly and familiarly as you would of any Thing elſe you want them to learn or to do. This the Apoſtle St. *Paul* figuratively expreſſes by "feeding "them with Milk, and not with ſtrong "Meat, which they are not able to bear," 1 *Cor.* iii. 2.---The *Capacities* of Children are to be conſulted, and Parents ſhould ſuit their Exhortations to them. In this View ſuch Books ſhould be put into their Hands, on religious Subjects, as are plain, practical, and eaſy to be underſtood: For Children never learn any Thing with Pleaſure which they do not underſtand: Nor are they likely to be impreſſed with, and retain what is *above* their Capacity. It is proper, in *inſtructing* them, to uſe ſuch Expreſſions concerning the Things of GOD, as are taken from the Things of *Men*, and to endeavour to make them *underſtand* every Thing they learn.

2. *Your* Inſtructions *ſhould be given mildly and cheerfully.*

They

* Children ſhould be particularly taught this plain Rule, "Whatſoever ye would that others ſhould do "to *you*, do *you* ſo to *them*;" and their Actions ſhould be *examined* by it.

They ſhould not be given with a magiſterial Air, or in the Way of a *ſolemn Lecture*; where the Hearer is kept as it were at a Diſtance, and not allowed to propoſe or to anſwer Queſtions. All angry or threatening Expreſſions are at this Seaſon carefully to be avoided. And never can that *Caution* of the Apoſtle be more neceſſary, "Fathers, provoke not your "Children to Anger," *Eph.* vi. 4. leſt they ſhould be diſcouraged. When *Inſtructions* are delivered with a dogmatical Air, an auſtere Aſpect, and attended with Threats, Children are terrified and diſcouraged from attempting to learn, and remember them. Let your Children ſee, that you take *Pleaſure* in *inſtructing* them. A mild Speech and cheerful Countenance are perfectly conſiſtent with great Seriouſneſs of Spirit, and with keeping up a proper Authority. Let them ſee, that all your Advice proceeds from *Love*. Let nothing rough and moroſe appear in your *Inſtructions*; but ſhew all Gentleneſs, which will give Weight and Influence to every Thing you ſay.

3. *Your* Inſtructions *ſhould be frequent and ſhort.*

Great Care muſt be taken that their Memory be not burdened with any Thing long and tedious. *Short Inſtructions* are beſt ſuited to the Imperfection of their Reaſon

Reaſon and the Weakneſs of their Memory. Let no Day paſs in which your Children ſhall not hear ſomething of Religion immediately addreſſed to them, and endeavour to graft ſome Hints of Advice and Inſtruction on *proper* Objects and Occurrences; eſpecially on *thoſe* which are peculiarly ſtriking and remarkable. Every Day remind them either of ſome hiſtorical Paſſage, or ſome Promiſe or Threatening in Scripture. Beſides theſe occaſional *daily* Hints, *Sunday Evenings* ought to be *devoted* to this important Work. You ſhould then not only read the Scripture, and Books of practical Religion to your Families, but talk familiarly to your Children concerning what they have been hearing at Church, and endeavour to fix divine Truths in their *Memories* and *Hearts*. Theſe frequent ſhort *Inſtructions* are in Effect recommended by the Prophet *Iſaiah* in the following Words, "*Whom* ſhall He *teach* Knowledge? and "*whom* ſhall He make to *underſtand* Doc- "trine? Them that are weaned from the "Milk, and drawn from the Breaſts: For "Precept muſt be upon Precept, Precept "upon Precept; Line upon Line, Line "upon Line; here a little, and there a "little," *Iſa.* xxviii. 9, 10.

4. *Your* Inſtructions *ſhould be given with great Seriouſneſs, ſo as to ſhew that* your own

own *Hearts are affected with what you* teach *your* Children.

Let not your Inſtructions be given in a *formal* Way, as if it were a *Taſk:* But let them ſee that you ſpeak out of the Abundance of your Hearts what you know and feel, reliſh, and love. Never mention the Name of GOD before them without the profoundeſt Veneration, that they may ſee you reverence and fear Him. When you ſpeak of the Worth of the Soul, and the awful Solemnities of Death and Judgment, Heaven and Hell, let them ſee by the Serioufneſs of your Countenance, and Manner of Addreſs, that you are ſenſible of *your own* Concern in theſe Things. When you ſpeak of the Love of GOD and of CHRIST, there ſhould be ſuch a deep and grateful *Senſe* of it in *your own* Hearts, that they may perceive you are impreſſed with it. They will be likely to feel, when they ſee that *you* feel. View them as immortal Souls allied to the Father of Spirits, and as committed to *your* Care. Tell them how *ſolicitous* you are for their Welfare, and let them ſee by the Earneſtneſs with which you addreſs them, and pray for them, that you really *are* ſo. You will thus ſecure your Intereſt in their *Hearts*, and they will attend and learn with Pleaſure, when they perceive that you are greatly

greatly concerned in the Succeſs of your Addreſs to them.

5. *Your* Inſtructions *ſhould be ſuited to their natural Temper, which ought therefore to be carefully obſerved.*

Every wiſe Huſbandman conſiders the *Nature of the Soil* which he is to cultivate, that he may manure and ſow it accordingly. Thoſe who are to cultivate the *Mind*, ought to be particularly ſtudious that their *Inſtructions* ſhould be proper and ſeaſonable. To conſult the Temper, and to keep a watchful Eye over the Conduct of Children, is undoubtedly the Duty of Parents: For one Child may be preſerved by that Behaviour of its Parents, which may deſtroy another. Labour to root out every vicious Diſpoſition, as ſoon as you perceive it. Caution them againſt thoſe Miſcarriages of which you ſee them in danger. Point out to them thoſe Texts of Scripture which forbid ſuch Things, and require the contrary Behaviour. Set before them the Examples of pious Children and Youth who have avoided ſuch Sins, and have been eminent for the oppoſite Virtues. There is frequently as much Difference in Children's *Minds*, as in their *Faces*. And *obſerving* Parents may eaſily know what their prevailing Diſpoſition is, eſpecially if they will take Notice

of

of their Behaviour to one another, particularly at their Play; of their Behaviour to Servants and other Inferiors, and ſuit their Inſtructions accordingly. Level all your Force againſt the Sins which moſt eaſily beſet them, and endeavour to perſuade and engage them to abſtain from all *Appearances* of Evil.

6. *It is neceſſary to add, that your* Inſtructions *ſhould be given with an humble Dependence on the Grace and Spirit of God.*

"God formed the Spirit of Man with-
"in him, and teaches him Knowledge." He knows how to influence and work on the human Mind, to urge it forward, or to reſtrain it. Pray therefore daily to the Father of Lights, that he would follow your Attempts to teach your Children with his *Bleſſing*, that He would give them tractable Minds, and make them willing and obedient.---It is in vain for you "to plant
"and water, unleſs God give the Increaſe." Pray earneſtly for your Children every Time you bow your Knees before the Lord in ſecret; and eſpecially in your Families.---Let them perceive that you do this with a moſt tender Concern, and deep Seriouſneſs, which will be likely at once to *impreſs* their *Hearts*, and to draw down a divine *Bleſſing* on them: For there are many

many gracious *Promiſes* of GOD's Readineſs to hear Prayer, and particularly to pour down his Spirit on the Children of his faithful Servants.

SECTION III.

MOTIVES to induce Parents to the religious *Inſtruction* of their Children.

1. *There is great Reaſon to hope, that the religious* Inſtruction *of your Children, will be* profitable *to them.*

This is a *Motive* to attempt it. On this *Principle* you act every Day in common Life. You plough and ſow, work and trade, in Hope of *Profit.* And you have an agreeable Proſpect of Succeſs in endeavouring to form the Minds of your infant Offſpring to Knowledge and Goodneſs.

For conſider, *that their Minds are tender and impreſſible*; pliable like Wax, and ready to receive any Impreſſion. They come into the World perfect Strangers to every Thing in it, and they have ſo many new Objects to contemplate, ſo many new Ideas to receive, that the Mind is eaſily ſtruck. The great *commanding Principles* of our Natures, *Hope* and *Fear*, ſoon influence them, and many *religious Motives* are addreſſed to theſe *Affections.* They are open to Sentiments of Gratitude and Kindneſs: A little

Favour obliges them, and it is eaſy to graft on this ſome general Love of GOD, and a Senſe of the Obligations they are under to Him. Theſe *Impreſſions* will be deep and ſtrong in Proportion to the Apprehenſion which Children have of the Importance of the Things they are taught, and the *Influence* which the *Inſtructor* has over them. *Solomon*'s Advice concerning *Correction* may be applied to *Inſtruction*: "Inſtruct thy "Son while there is Hope," *Prov.* ix. 18. while the Mind is tender, and good Impreſſions may eaſily be made.

Conſider farther, *that the Minds of Children are leſs influenced by Prejudice than the Minds of thoſe in the Advance of Life*: They are leſs liable to be biaſſed by a wrong Judgment concerning Perſons and Things, formed without Evidence and Examination.—For long Commerce with the World indiſpoſes Men for the Reception of *divine Truths*, and thus obſtructs the Acquiſition of the moſt important Knowledge. The Mind of a Child lies quite open to Conviction, and receives religious *Inſtruction* (prudently and gently given) without any ſecret Diſlike. And, if Parents behave *well* to their Children, they will regard and reverence what they ſay. *Children* have not thoſe Prejudices againſt Religion which a *wrong* Education, *bad* Examples, and *Satan*'s Devices, excite in the Minds of thoſe who are *grown up*. The natural Curioſity and

and Deſire of Knowledge, which GOD has implanted in the human Mind, begin to work *early*, and are very encouraging Circumſtances. Where the Cultivation of the Mind has been neglected *in Childhood*, there are innumerable Weeds to be pulled up before any good Seed can be ſown. But with Regard to *Children*, the Way is clear, the Soil open and free; though, on Account of the Depravity of human Nature, not ſo kindly as could be wiſhed.

Conſider farther, *that they are leſs inflamed by irregular Appetites and Paſſions.* Tho' the Harmony of human Nature, and the regular Subordination of its Powers, are by Man's Apoſtacy from GOD much loſt; yet it is a conſiderable Time before irregular Paſſions begin to work. It is not in *Childhood* that the moſt dangerous ſenſual Appetites, the Love of Money and ſome other irregular Paſſions begin to be predominant. That Children are in general, free from thoſe Paſſions which would obſtruct their Progreſs in Knowledge and Goodneſs, ſeems evident form theſe Words of our Saviour, "Except ye be converted, "and become as *little Children*, ye cannot "enter into the Kingdom of Heaven:" And from what the Apoſtle ſays, "In Malice "be ye *Children*," 1 Cor. xiv. 20. It is true indeed we preceive Children *early* under the *Influence* of *Pride* and *Ambition:* But this is generally owing to the *Folly of their*

Parents and Inſtructors: And, where this is the Caſe, theſe Paſſions of Pride and Ambition may be made the *Means* or *Inſtruments* of promoting the *Improvement* of ſuch Children in Wiſdom and Religion: For they may be made *ambitious* to *excel* others in what is *truly valuable*, without deſpiſing them, and without being *vain* of their own Superiority. The *Work of Education* is in general *too long* delayed: And to *this* principally muſt be imputed the Growth of thoſe Paſſions, which hinder them from receiving Inſtruction. Parents ſhould be ſolicitous to ſecure their own Authority, and the Obedience of their *Children*, from their Infancy: And if *that* Time be improved, the *reſt* of their Education will be comparatively *eaſy*. It is evident, that thoſe Impreſſions which are *firſt* made on the Mind, will be likely to *continue*; and thoſe Admonitions which are inculcated by the Inſtruction and Example of wiſe and affectionate Parents, will have an *abiding* Effect. It is on this *Principle Solomon*'s Exhortation is founded, "Train up a Child "in the Way he ſhould go, and when he "is old he will not depart from it," *Prov.* xxii. 6.

2. *The religious* Inſtruction *of your Children will be much for* your own *Comfort.*

It

It is evidently the *Command* of GOD in Scripture, as well as the plain *Dictate of Reaſon*, that you ſhould *inſtruct* your Children; and the Diſcharge of any Branch of Duty is attended with preſent Pleaſure. The Mind enjoys Satisfaction in performing any Part of the Will of GOD. Your natural Love to your Children, makes it pleaſant to you to do any Thing which may promote their real Intereſt. It leſſens the Fatigue of your daily Buſineſs to think that you are contriving the Good, and employed for the Support of the Family which GOD has given you, and that you may be able to furniſh your *Children* with thoſe Means and Accompliſhments by which they may ſubſiſt, and be uſeful and honourable in the World. But to *inſtruct* them in *Religion* will afford you, if you are wiſe, *peculiar* Pleaſure; becauſe in doing *this* you are labouring to cultivate their *Minds*, to improve their *Underſtanding*, to form their *Conduct*, to enrich their *Souls*, and thus lead them to the *Love* and *Favour* of GOD, and lay a *Foundation* for their *eternal* Happineſs. What a Satisfaction will it be to find them attending to your *Inſtructions* with Diligence and Seriouſneſs! And this they generally ſpeaking will do, if you give theſe in the *Manner* before mentioned. But your greateſt Comfort will be to ſee (as I hope and believe you will) the good *Effects*

of your Inſtructions. To obſerve them thoughtful about Religion and their Souls, careful in Reading, diligent in attending Public Worſhip, watchful to obſerve the Sabbath, ſhunning Temptations to ſin, avoiding evil Company, and fearing the Lord from their Youth, will afford you ſubſtantial Heart-felt *Pleaſure*. Your *Joy* will *increaſe*, when you ſee them fixed in uſeful Stations, improving and practiſing the *Inſtructions* of their Youth, and taking the ſame pious Care of *their* Children, as *you* took of *them*. For, as *Solomon* obſerves, "A *wiſe* Son maketh a *glad* Father," *Prov.* x. 1. "My Son, if thou be *wiſe*, "my Heart ſhall *rejoice*, even mine," *Prov.* xxiii. 15. And good Men have no *greater* Joy, than to ſee that "their Children walk "in Truth," 3 *John* 4. It will ſupport and comfort you on a dying Bed, to think that you have left uſeful Knowledge and Religion as a ſacred *Entail* on your Poſterity; and that, though you may not be able to *leave* them much *worldly Subſtance*, you have, through the divine Bleſſing, *left* ſuch *Principles* and *Diſpoſitions* in their *Heads* and *Hearts*, as will never be loſt, but will carry them ſafely through this dangerous World, and (through the Riches of divine Grace) ſecure their eternal Felicity.

3. Farther,

3. Farther, *the religious* Inſtruction *of your Children will tend to ſupport Piety and Virtue in the World.*

All good Men are deſirous to contribute their Part to this. They will be ſolicitous to exert their utmoſt Ability to reſtrain increaſing Iniquity, and to ſupport the Cauſe of Religion. They will labour and pray, that "one Generation may ariſe and declare GOD's mighty Works unto another;" and that CHRIST may ſtill have a Seed to ſerve Him in the Midſt of a crooked and perverſe Generation. Now *how* is this important *Effect* to be produced, but by religious *Inſtruction?* Is not the Want of a good Education the principal Cauſe of the Abounding of Ignorance, Profaneneſs, and a ſtupid Neglect of Religion? *Many* Parents (I fear *moſt* of them) take *no Pains* to inſtruct their Children in the Knowledge, Fear, and Love of GOD, neglect to *catechize* them, and miſ-ſpend in Idleneſs and Amuſements that Part of the Lord's Day which ought eſpecially to be employed in this Work. Hence ſo many ignorant, untractable, ſenſual Youths, in every Town and Neighbourhood. Hence many, who well underſtand Trades, and the common Buſineſs of Life, are quite *ignorant* of the Scriptures, of their Guilt and Danger as Sinners, and the Method

of Salvation by JESUS CHRIST. To this *Ignorance* it is in a great Meaſure owing, that GOD's Name is profaned, that his Ordinances are deſpiſed, and that a Regard for every Thing manly, grave, and ſerious, is quite deſtroyed by that *Love of Pleaſure and Diſſipation*, which is the peculiar Characteriſtic of the preſent Age. In order to correct this growing Degeneracy a religious *Education* is neceſſary. *Here* a general Reformation muſt *begin*. Youth muſt be *well inſtructed* in the *Principles* of Religion; carefully reſtrained from the Paths of Vice and Folly, and the Intereſt of their Souls *chiefly* conſulted in the Diſpoſal and Settlement of them: And then (but not till then) we may juſtly hope, that the *next* Generation will be better than *this*; that the Knowledge of GOD and CHRIST will prevail in it, that Religion will become more general and faſhionable, and ſpread through ſucceeding Generations. Thus will GOD be glorified, the Credit of the Goſpel be promoted, and all who are Well-wiſhers to the Happineſs of Mankind will ſee this and rejoice in the Proſpect.

4. Morever, *the religious* Inſtruction *of your Children will be the moſt likely* Means *to promote their Happineſs in* this *World, and in the* next.

There

There cannot be a more deteſtable Character than that of a Parent who is without *natural* Affection. And can *that* be called the *natural* Affection of a rational Creature, which extends only to the *Bodies*, and not to the *Souls* of his Offſpring? Surely they have neither the Faith of *Chriſtians*, nor the Reaſon of *Men*, (but are indeed like *Brutes*) who take no Care of their Childrens *Souls*, give them no proper Inſtructions, no juſt Notions of GOD, of themſelves, or Eternity. Conſider your Children as intended to be Members of Society, and to fill up ſome Station in the World: and conſider them eſpecially as related to the World of Spirits, and intended for an eternal Exiſtence: You will *then* ſoon ſee, that their Happineſs greatly depends on a *good Education.* Without *this* they are likely to continue ignorant and inſenſible, deſtitute of good *Principles*, the Sport of their own Appetites and Paſſions, and the Prey of every Temptation. No Accompliſhments, with which you can furniſh them, will make them truly happy, unleſs the *Fear of* GOD rule in their Heart. No *other* Principle will keep them firm to their Duty, and make them uniformly and ſteadily good. Nothing *elſe* will render them good Huſbands or Wives, Maſters or Servants, honeſt Tradeſmen, or diligent Workmen. Or if they behave tolerable in theſe Relations, ſo as to avoid the Cenſure of

Men, they will not be approved of GOD without acting from this *inward* Principle. Without *this* they muſt be Strangers to the *Pleaſures* of Religion, to the *Joy* of a good Conſcience, to an *Intereſt* in CHRIST, and to a well-grounded *Hope* of eternal Glory. —Let it be *farther* conſidered, that if Parents do not *properly inſtruct* their Children, if their *Education* be neglected, no *other Means* will be likely to influence them. There is little Hope that they will be profited by the Prayers and Diſcourſes they may hear at Church: For, not being taught at Home the *Principles* of Religion, they can ſcarcely underſtand the plaineſt Sermons, and moſt forcible Exhortations, but attend Public Worſhip without Edification. Hence they are eaſily "toſſed to "and fro by every Wind of Doctrine," having no *ſpiritual* Diſcernment; and conſequently the moſt uſeful *Miniſters* often (to their great Concern) labour in vain. They will likewiſe be diſcouraged from learning when they *grow up*, becauſe no proper *Foundation* was laid in their *Youth*. Whereas "it is good for the Soul to be "*early* filled with Knowledge:" Its Faculties will *then* be *ſpiritually* exerciſed, and it will eaſily *diſtinguiſh* Good and Evil. This is neceſſary to prevent your Children from being ſeduced by the Errors of *Popery*, the Proſelytes to which are generally the ignorant and untaught. Beſides, if

you

you diligently *teach* them the *Commandments* of GOD, they will be likely to *adhere* to them. *Theſe* will follow and reſtrain them wherever they go, and may *recover* them to their Duty, if at any Time *drawn aſide* from it. But it is probable that they will perſevere in their Duty, and grow ſtronger and ſtronger. Their Characters will brighten, their Graces improve, their Comforts abound; and they will be enabled through CHRIST to look into Eternity without Diſmay.---Finally, you will have a cheerful Hope that you ſhall meet them in Glory, and be for ever with *them*, and with the *Lord:* and ſurely no *Motive* can be more powerful than *this*, to engage you to comply with what I have here ſuggeſted.

SECTION IV.

GENERAL Advice to Parents, and a ſhort Exhortation to Children.

1. *Let me, in an Affair of ſo much Importance, adviſe* you *who are* Parents *not to neglect the religious* Inſtruction *of your* Children.

Gratitude to GOD, "who ſetteth the ſolitary in Families, and whoſe Heritage "Children are," requires *this* of you. He has expreſsly, ſtrongly, and frequently *commanded*

manded this, and *promiſed* his *Bleſſing* to it. The Lord JESUS CHRIST, to whoſe Grace and Love you are infinitely obliged, will be pleaſed with your Care in "feeding his Lambs." His Example, in the tender Notice he took of little Children, and his bleſſing them, ſhould be an *additional* Engagement to this. A Regard to *their* Happineſs and your *own*, concur to *enforce* this Duty. Let them be taught to read, and to read diſtinctly and carefully: Hear them read the Scripture, and practical Books *yourſelves*. Explain to them *what* they read to the beſt of your Judgment; and do ſomething of this every Day: For ſo the Law of GOD commands; and the Command * is directly levelled againſt that common but trifling *Excuſe* for Neglect of this, that you have not *Time*. For there is ſcarcely a Day but you have Opportunity to talk to them, either in the Houſe or by the Way, lying down or riſing up. See that you enforce and recommend all your *Inſtructions* by a good *Example*; and "do "not

* I *repeat* the Command *here* becauſe it is ſo very important. "Theſe Words, which I *command* thee "this Day, ſhall be in thy *Heart*, and thou ſhalt "teach them diligently unto thy Children, and "thou ſhalt talk of them when thou ſitteſt in thine "Houſe, and when thou walkeſt by the Way, and "when thou lieſt down, and when thou riſeſt up," *Deut.* vi. 6, 7.

" not (as a celebrated Writer * expreſſes " it) point out to them the Way to Hea- " ven by your good Counſel, and lead " them by the Hand in the Way to *Hell* " by your bad Example." If you *neglect* this weighty Care, you will feel the bad *Conſequences*, and eat the Fruit of your own *Neglect*. They will probably be a Diſgrace to your Families, a Nuiſance to the Neighbourhood, uſeleſs or corrupt Members of Society: They will ſpread the Contagion of Vice ſtill wider; and, if ever GOD opens your Eyes to ſee the Worth of *your own* Souls, your *Neglect* of *theirs* will wound you deeply; and *that*, together with their ill Behaviour, will bring down your gray Hairs with Sorrow to the Grave. And think (O! think, ere it be too late) what a dreadful *Meeting* you will have with them at the Judgment-ſeat of CHRIST, when you muſt anſwer for the Neglect of their Souls; and that your Puniſhment will be increaſed in Proportion to the *Warnings* you have ſlighted, and the *Opportunities* you have diſregarded.

2. *Let me farther adviſe you (as it is your trueſt Wiſdom) thankfully to accept and*

* See Archbiſhop *Tillotſon's Six Sermons on Family Religion, and the Education of Children:* The Fourth Edition in Duodecimo, Page 99: Or the Fifty-firſt of his Sermons in the Folio Edition, Vol. I. P. 531.

improve whatever Helps *you have for the religious* Inſtruction *of your Children.*

The *Church*, ſenſible of the great Importance of this Duty, requires its Miniſters to *catechize* the Children of their reſpective Pariſhes. Sorry I am that it is in too many Places ſo much *neglected*, or performed in ſo ſuperficial a Manner, as not to anſwer the End propoſed by it. But *one* Reaſon of this *Neglect* may be, that *Parents* will not *ſend* their *Children* to be *catechized*; and when they *do*, they take no Pains to *ſecond* public Inſtructions at *Home*. If *Miniſters* are willing to exert themſelves for your Childrens Good, it is a very ungrateful and unjuſtifiable Conduct towards *them*, as well as an Injury to your *Children*, not to require and oblige them to *learn* their Catechiſm, and to attend on public Inſtructions in it. There *have* been, and *ſtill* are *ſome* in the *exalted* Stations of Life, who have made Conſcience of having their Children thus *publicly catechized* in the Church, which is a very laudable Example, and has been inſtrumental in cauſing the like Attendance in others. And it would be highly commendable and beneficial, if *all* (eſpecially thoſe in the higher Ranks) would act in the ſame Manner. For in the Houſe of God, "the Rich and the Poor meet to-

"gether:"

gether:" Their *Souls* are equally valuable and immortal, and *both* of them need Inſtruction. Beſides, the Solemnity of the Day, the Place, and the Congregation, are adapted to *impreſs* it on *young* Minds *: And there is a *peculiar* Reaſon to expect the divine Bleſſing to attend *public* Inſtruction. Every *faithful* Miniſter will diſcharge *this Duty*; and it will be an *Encouragement* to Him to ſee his People *thankful* for his friendly *Attempts* of this Nature, and careful that their *Children* ſhould gain all poſſible *Advantages* by them: And their public Attendance on ſuch Inſtructions will increaſe their Eſteem and Affection for a *Miniſter* who diligently *endeavours* to improve them, and will *diſpoſe* them to receive and profit by all his *other* Exhortations and Advice.

3. *Let me exhort* you, *who are* Children, *to be thankful for the religious Inſtructions*

* In ſome *extenſive* Pariſhes, where the Church is not *large* enough to contain the Inhabitants, the Ailes are ſo crouded, that the Children cannot be catechized *there* during divine Service. Conſequently under ſuch Circumſtances the Miniſter is prevented from giving that *public* Inſtruction enjoined by the Rubric; but he may catechize them in the Veſtry or Chancel, either *before* or *after* the Service, and do all in his Power to ſupply the Advantages of a *more public* Examination by his Attention to them *in private*.

tions you received, and carefully to improve them.

I have been here pleading *your* Cauſe, who ſcarcely know *at preſent* of how much *Advantage* theſe Things will *hereafter* be to you. I hope your *Parents* will be prevailed on to *inſtruct* you; and I deſire and hope, that you will be *thankful* for their *Inſtructions*, carefully attend to them, and never be heedleſs nor trifle, while they are *reading* or *ſpeaking* to you. You ought to be very ſerious in attending, and very diligent in learning, becauſe they *teach* you the Things of GOD, the Way to be wiſe and holy, good and happy, both here and for ever. Let your *Miniſter*, when he applies to the important Work of *catechizing*, obſerve, that you are attentive, diligent, and tractable. Let the Bible * and religious Books be your *Study* and *Delight*; and ſee that you *practiſe* what you are *taught*,

* It is the Advice of Dr. *Watts*, in his *very uſeful* little Treatiſe on the *Education of Children and Youth*, (Page 21 of the Duodecimo Edition, Price Two Shillings) "that the Memory of a Child ſhould *every* "*Day* be entruſted with ſomething *new*; and that "*every Sunday, at leaſt*, even in their *youngeſt* Years, "they ſhould learn by heart *ſome* Text of Scripture; "chiefly *that* on which the Miniſter preaches: This "will grow up in Time to a conſiderable Treaſure of "ſcriptural Knowledge, which will be of unſpeakable uſe to them in the Chriſtian Life."

taught, and *know* to be *right* and *good*. Let thoſe who have enjoyed the *Advantage* of a religious Education, be careful to *improve* it, and ambitious to *grow* in Favor both with GOD and *Man*. And let *all* who are *young* apply to GOD, as "the *Guide* of their Youth," and *pray* that He would by his *Spirit* enlighten their *Underſtandings*, and form in their *Hearts* every good Temper and Diſpoſition, that they may be a Comfort to their Parents, a Credit to themſelves, an Ornament to Society, and a Support to Religion.

SOME

SOME

FORMS

OF

PRAYER.

AS many *Parents*, who would pray for their *Children*, and as ſome *young Perſons*, who would pray for *their Parents*, and for *Grace* to improve their Inſtructions, may find it difficult to expreſs the immediate Sentiments or Feelings of their Hearts *in Words*, the following *Forms of Prayer* may perhaps be of ſome Aſſiſtance to them. Any Sentence may be added, omitted, or changed, to ſuit their own *particular* Circumſtances: For it is not to be ſuppoſed, that a *ſerious* Chriſtian can, when praying *in Secret*, preſent to GOD *all his peculiar Neceſſities* in a few *general* Petitions precompoſed *by another*. Such *ſpecial* Sins, Mercies, and Wants *may*, and often *do* occur,

cur, as no human Sagacity can *foreſee*, much leſs any human Forms *provide for* in a proper Manner.

" Prayer by Book (ſays Biſhop *Wilkins*) " floats for the moſt Part too much in *Ge-* " *neralities*, and is not *particular enough* for " each ſeveral Occaſion." Thoſe therefore who have been accuſtomed to pray *only* by a Book, may *at firſt* add to their Prayers ſuch Sentences as their Circumſtances may ſuggeſt. When they can do this *readily*, they will be capable of making a *farther* Progreſs; and thus *gradually* acquire *an Habit* * of expreſſing their own *Senſe* in their own *Language*; and of performing their *Devotions in private* without the Help of a Book. The *Ability* to pray thus *freely* is a very deſirable and uſeful Attainment; but this cannot be accompliſhed without a diligent Uſe of our Talents, which will be improved by devout and conſtant Practice.

* In acquiring *the Habit* of Praying in this Manner, they may be *greatly aſſiſted* by Dr *Watts*'s *Prayers*, compoſed for the Uſe and Imitation of Children; — by Biſhop *Wilkins* on *the Gift of Prayer*; — and by *Henry*'s *Method of Prayer*, [Tenth Edition.]

A PARENT's Prayer for a *Child*, or *Children*.

Common Senſe will dictate ſuitable *Alterations to be made in this Prayer by a Parent who has only one Child, or ſeveral Children; who is Huſband or Wife, Widower or Widow.*

O LORD, of Thee the whole Family in Heaven and Earth is named. All my *perſonal, ſocial* and *relative* Bleſſings proceed from Thee; and on Thee I have a *conſtant* and *neceſſary* Dependence for every Comfort I need and deſire. I praiſe Thee for thy *Goodneſs* to Me thine unworthy Servant, here preſenting myſelf before Thee, the GOD of all the Families on Earth. I thank Thee for that intimate, endearing, *conjugal* Relation, into which thy kind Providence hath brought Me. "Thou ſetteſt the Solitary in Families *," -- and "lo! Children are an Heritage of the Lord †." I praiſe Thee, that "thou haſt not written "me childleſs ‖" in the Earth, but haſt been pleaſed "to build up my Houſe §."

I thank Thee for that Affection and Tenderneſs which thou haſt implanted in the Hearts of *Parents* towards their *Children*, which lightens their daily Labours, and ſoftens their Cares. I praiſe Thee, that

* Pſalm lxviii. 6. † Pſalm cxxvii. 3.
‖ Jer. xxii. 30. § 1 Chron. xvii. 10—25.

that all [*or ſome of*] the Children which thou haſt graciouſly given to thy Servant, have hitherto been ſpared amidſt the many Diſeaſes and Dangers with which they have been ſurrounded. I have devoted them to Thee *in Baptiſm*; and did *then*, and do *now*, acknowledge thy Right and Claim to them as thy Property, and the Diſciples of thy Son.

I lament before Thee, that I have not been more thankful for them, more diligent and ſerious in my Attention to their Education, and eſpecially to their *beſt*, their *eternal* Intereſts. I am aſhamed and humbled for my Ingratitude to *Thee*, and for Want of a more rational and chriſtian Affection to *Them*. I intreat thy Forgiveneſs of my paſt Neglects and Failings, through thy Son JESUS CHRIST, the great Sacrifice and Interceſſor.

I beſeech Thee, gracious GOD, to aſſiſt Me in their better Education for the future. Teach Me by thy Word and Spirit more of the great Principles and Duties of Religion, that I may wiſely and faithfully teach *them* to my Children: Enable Me to behave in every Reſpect as a *Chriſtian* Parent ought to do, that they may learn Wiſdom and Goodneſs by my *Example* alſo.

Mercifully ſpare their Lives, eſtabliſh their Health, and guard them from the many Dangers and Accidents to which they are expoſed. May they "remember Thee,

"their

" their Creator, in the Days of their " Youth *, flee youthful Luſts †; and " exerciſe themſelves unto Godlineſs ‖." Perſerve them from the Allurements of this vain World, the Snares of evil Company, and the Temptations of Satan. May they *contemplate* and *imitate* the Examples of *early* Piety contained in the Scriptures; eſpecially *that* of thy holy Child JESUS; and, like *Him*, grow in Wiſdom and Stature, and in Favour both with GOD and Man. May *thy Grace* reſtrain irregular Paſſions and Deſires, every *dangerous* Diſpoſition and Inclination; and cheriſh and ſtrengthen every *good* Diſpoſition in them.

Direct Me I intreat Thee in the Diſpoſal and Settlement of them in Life, and order every Event concerning them in the moſt kind and gracious Manner. May they be Comforts to Me, Ornaments to Religion, and Bleſſings to the World and the Church: And when I, and the dear Companion of my Life, ſhall be gathered to our Fathers, may our Children fill up *our* Places honourably and uſefully, be a Seed to ſerve the Lord, and tranſmit Religion to the *next* Generation.

Theſe Bleſſings for *Ourſelves* [or for *Myſelf*] and for *them*, I humbly aſk in the Name of JESUS CHRIST, our Mediator and Redeemer, to whom be Glory through all Generations for ever and ever. *Amen*.

A

* Eccleſ. xii. 1. † 2 Tim. ii. 22. ‖ 1 Tim. iv. 7.

A PRAYER *to be uſed by a* Young Perſon *for his* [*or her*] *Parents; and for Wiſdom and Grace to* improve *their Inſtructions.*

O LORD GOD Almighty, who filleſt Heaven and Earth with thy Preſence; *look down* with Pity on me in the Days of my Youth: I deſire with all Serioúſneſs and Reverence to *look up* to Thee, and addreſs Thee, as "*my Father, who art in Heaven:*" Thou art the Former of my Body and Soul.

I thank Thee that I was born in a *Chriſtian Land*, and in a *Chriſtian Family*. I thank Thee that I have enjoyed many Advantages above others for gaining a Knowledge of Religion, my Duty, and the Way to be happy for ever.

I lament, and am ſorry, that I have not better *improved* the Favours which thou haſt granted me; that I have not been more grateful and obedient to my Parents, and more careful to remember and practiſe the Inſtructions I have received. I intreat thy Forgiveneſs of all my Sins and Failings, through thy Son JESUS CHRIST, who died to ſave Sinners.---I beg thy *gracious Aſſiſtance* that I may be diſpoſed and enabled to *attend* to the Inſtructions I receive, and *act* agreeably to them. Lord, make me ſenſible of my own Ignorance and Weakneſs, that

that I may be willing, and take Pains to learn *my Duty*, to fear *Thee* from my Youth, and grow *wiſe unto Salvation*. Keep me from Idleneſs, Pride, and Paſſion. Preſerve me from every Thing which would grieve *my Parents* and *Friends*, or hinder my *Improvement* in Knowledge and Goodneſs.--- May I *think* of the Example of thy holy Child JESUS, and *endeavour* to be *like Him* who was ſubject to his *earthly* Parents, and always did the Things which pleaſed his *heavenly* Father.

I intreat Thee to bleſs *all* my Relations, eſpecially *my dear Parents*.— Spare their Lives, proſper their Affairs, and may I never *ſay* or *do* any Thing that may *offend* them.

May I ſo *improve* the Education they give me, that I may be a *Comfort* to them, be fitted for Uſefulneſs in *this* World, and everlaſting Happineſs in the *next*. May I live in Peace and Love with *every Part* of the Family, and be honeſt and kind to *all*. I humbly aſk theſe Bleſſings in the Name of our Lord JESUS CHRIST, who ever liveth to pray for us in Heaven, and to *whom* be Glory and Praiſe for ever and ever. *Amen*.

A Morning and Evening Prayer for a Child from 4 *or* 5 *to* 9 *or* 10 *Years old.*

MErciful GOD and *Father, who art in Heaven*, look down I beſeech Thee on an *helpleſs Child*: Incline my Heart to remember,

member, love, and ſerve Thee, and keep me from every *evil* Thought, Word, and Deed. May I grow in *Wiſdom*, as in *Stature*, and be in Favour with GOD and *Man*. Enable me to do to *others*, as I would they ſhould do to me. Make me dutiful to my Parents, loving to all my Relations, obedient to my Teachers, and always ready to hear Advice, and receive Inſtruction. Preſerve me this Day [*or this Night*] from every Danger, and grant all my humble Petitions for the Sake of JESUS CHRIST my Saviour, in whom alone I can be accepted. *Amen.*

☞ *To this* ſhort *Prayer may be added the Lord's Prayer, and the Apoſtle's important Benediction.*

OUR Father, which art in Heaven, Hallowed by thy Name ;—Thy Kingdom come ;—Thy Will be done in Earth, as it is in Heaven.—Give us this Day our daily Bread ;—And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us :—And lead us not into Temptation ; but deliver us from Evil :—For thine is the *Kingdom*, and the *Power*, and the *Glory*, for ever and ever. *Amen.*

2 COR. xiii. 14.

MAY the Grace of our Lord JESUS CHRIST, and the Love of GOD, and the Communion of the Holy Ghoſt, be with *me* (and with *all*, whom it is *my Duty* to remember in my Prayers) this Day [*or this Night*] and for evermore. *Amen.*

FINIS.

TRACTS *by the ſame Author, to be had* ſeparately, *or bound together in a Volume, Price* 3s. 6d. *at* J. F. *and* C. RIVINGTON, *in St.* Paul's Church-yard, London;—E. PALMER, in Wine-Street, Briſtol:—*And to be had likewiſe of the Bookſellers in the Country on a ſhort Notice.*

Thoſe marked with a Star, may be had by the Members of *The* SOCIETY *for Promoting Chriſtian Knowledge*, on the Terms of that Society.

* FRiendly Advice to a Patient, calculated for the Uſe of the Sick belonging to Infirmaries: And ſuitable to every ſick Perſon. To which are added, Spiritual Directions to the Uninſtructed in all Conditions of Life. The Fourteenth Edition. Price Six-pence, or Two Guineas an Hundred to thoſe who give them away.

* N. B. *The Spiritual Directions to the Uninſtructed may be had alone. The Fourteenth Edition. Price Four-pence, or Twenty-eight Shillings an Hundred.*

St. Paul's Exhortation and Motive to ſupport the weak or ſick Poor. A Sermon preached in the Cathedral Church of Saliſbury, before the Preſident, Governors, and other Encouragers of the General Infirmary there. The Third Edition. Price Six-pence.

* Admonitions againſt Swearing, Sabbath-Breaking, and Drunkenneſs; deſigned for the Benefit of ſuch as are guilty of one, or more of theſe Vices. The Tenth Edition. Price One Penny, or Six Shillings an Hundred.

A Short Explanation of the Sacrament of the Lord's Supper, with ſuitable Devotions. The Eighth Edition. Price Three-pence, or Twenty Shillings an Hundred.

* Prayers for the Uſe of private Perſons, Families, Children, and Servants. The Tenth Edition. Price Three-pence, or Twenty Shillings an Hundred.——The Ninth Edition of theſe Prayers is printed in a *large* Letter for the Uſe of ſuch as are advanced in Years. Price Six-pence.

Hints to a Curate, for the Management of a Pariſh. The Second Edition. Price Six-pence.

* The religious Inſtruction of Children recommended. The Fourth Edition. Price Four-pence, or Twenty-eight Shillings an Hundred.

6 FE60

* The moſt important Truths and Duties of Chriſtianity ſtated: Deſigned for thoſe in the *lower* Stations of Life; particularly for the Inſtruction of thoſe who cannot read. The Fifth Edition. Price Two-pence, or Thirteen Shillings an Hundred.

A Serious Addreſs to the Pariſhioners of Great Cheverel. Price Three-pence.